EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

DEVOTED TO THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS LIBERTY AND INTELLIGENCE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."——"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St. Paul.

VOLUME V. [NEW SERIES.] UTICA, N. Y., SATURDAY, SEPTEMBER 6, 1834. NUMBER 36.

[*For the Magazine and Advocate.*]

MORE DISCUSSION.

The attentive readers of the Magazine and Advocate doubtless recollect the substance of a dialogue, which occurred at the St. Lawrence Association, between the writer of this article and Rev. S. Chase, as recorded in the 28th number of the current volume. Certain occurrences of an extraordinary character have resulted from that interview. Several letters were exchanged betweeen us, to the following import.

1. Mr. C. inquired whether I had authorized any one to give him a challenge for an oral debate, and informed me that if we could agree about preliminaries, he should "by no means decline a challenge."

2. I stated that I had not authorized any challenge, but he could have a debate, if he desired an honorable one—that if he meant to ask for a challenge, I gave it: if he did not ask for one, and if we both desired a debate, we might perhaps agree upon one without any challenge.

3. We had a personal interview, in which it was found that though both desired a debate, and wished I might be present at his public review of my answer to Rev. H. S. Johnson's sermons, (which he had previously promised,) yet he could not conveniently attend to either while I remained in the county; (about three weeks;) but I wished to attend to both, that I might not be obliged to make another journey of sixty miles for that purpose.

4. Mr. C. notified me that he had appointed the 24th and 25th of July to review my sermons, that being the only time consistent with his convenience, and he hoped I would attend and *hear* for myself.

5. I contended that the *time* for the review ought not to have been fixed without any reference to my convenience—expressed my opinion that I ought to have the privilege of speaking as much time as he did, to the same congregation, and requested to know whether he intended to allow me that privilege.

6. Mr. C. informed me he could discover no obligation on his part to consult me with reference to the *time* of the review—and that I need not expect equal time to speak. He thought the nature of the case laid him under no obligation to allow me thus to speak—that if it did, I must have been under the same obligation "when attacking Mr. Johnson's sermons; and also at Potsdam, when attacking and grossly misrepresenting the doctrines and practices" of my opponents in general—that as he had but two days to devote to the subject, it would prevent his giving a full review, if he allowed me to speak as much time as he did.

7. I said I had expressed my opinion, that as he had unaccountably interfered with Mr. J.'s business, he ought to give his review when I could be heard in my own defence—that he had expressed a desire for me to be present, and thereby admitted the propriety of my having a voice in the appointment of the *time*—that his appointment of the time without reference to my convenience, was unreasonable—that by refusing me the privilege of speaking, he fell under the condemnation of unfairness—that as he had given no intimation that his review was to be *printed*, the nature of the case required that I should have equal privilege of speaking—that no one requested the occupancy of any time to speak when my answer to Mr. J. was delivered, and it was well understood that my answer was to be printed. I demanded the *proof* or *retraction* of his graceless charge of my *misrepresentation* at Potsdam. *To this demand, he still maintains a sullen silence!* I informed him that unless he took sufficient time to give a fair examination of both sides of the subject, he had begun to pull down without being able to finish.

At the time appointed, I heard Mr. C. review my sermons, and took notes. His congregation was respectable for numbers, and his four sermons were nearly two hours each in length. At the conclusion I asked to speak. Without any appeal to the congregation, he refused me that privilege. *So he did the very thing which he considered so censurable and illiberal in the Universalist congregation at Potsdam!* I informed him I wished only five minutes. This he granted. I notified the congregation that I had been greatly misrepresented, and should answer his review on the Sunday following. I presented him with the following challenge, which he read to the congregation and accepted on the following day.

TO THE REV. S. CHASE.

Canton, July 25, 1834.

DEAR SIR—You have complained because you were not permitted to reply to my sermon at the Association at Potsdam—you have expressed a desire for a public oral debate with me—you have declared you should "by no means decline a challenge"—you declined having a debate while I was recently in this county, about three weeks—and as I have travelled sixty miles to *hear* your review of my sermons in answer to Mr. Johnson, without the privilege of being heard in my own defence, before the same congregation, and at a time appointed with exclusive reference to your convenience, I now directly challenge you, Sir, to meet me in public oral debate, on the following fair and equal terms:

1. Question. Does the Bible teach that any part of mankind will be endlessly miserable? or, does it teach that all the human race will be finally saved?

2. You may take the affirmative of the first part of the question in the forenoon, and I will take the negative of the same part of the question during the same time. In the afternoon, I will take the affirmative of the last part of the question, and you may take the negative of the same part of the question during the same time.

3. A committee of three shall be appointed to notice the time of speaking and preserve order in the congregation. You may appoint one, I will appoint another, and the two shall appoint a third, who shall be chairman of the committee.

4. Each of us shall have the privilege of speaking alternately for ten minutes, without molestation from each other, or from any one in the congregation, unless the committee see fit to call to order.

5. The debate shall commence at 9 o'clock on Monday, 28th inst., in Canton, either at the Methodist or Universalist church, as you may please. It shall close at 12 o'clock, for an intermission of one hour. Commencing at 1 o'clock, it shall finally close at 4, P. M., on the same day.

6. We shall both regard the rules of fair and honorable controversy, and not indulge in personal or denominational reflections.

Please accept or reject this challenge positively and directly, as you may think most adviseable.

Respectfully yours, P. MORSE.

My description of Mr. C.'s review must be very brief. He *volunteered* his services in Mr. Johnson's business. There was no understanding on the subject between them. Mr. C. differed materially from Mr. J. on certain points. Some of Mr. C.'s Greek criticisms were ludicrous and puerile in the extreme; particularly his comment upon Professor Stuart's exposition of the phrase *ta panta*, which he had the witticism to render *universes*. He quoted but very little from my sermons, and often very grossly misrepresented my sentiments and arguments. For instance—because I had said God is not the object of slavish fear, and is not probably referred to as an object of fear in Luke xii: 5, he affirmed that I had denied that the *fear of God* is taught in the Bible; and spent much time in proving that the fear of the Lord is the beginning of wisdom; a sentiment which I had never denied. Again—because I had questioned the justice of capital punishment, he represented me as pleading for *no* punishment, and sneeringly intimated that my doctrine would lead me to fellowship murderous deeds!

He introduced the stale and oft-refuted objection, that Universalism leads to licentiousness, and seemed determined to oppose his own notions of Universalism, rather than to answer my arguments. He charged me with *deception, dogmatism, quibbling, slander, insult, and even with "blasphemously contradicting God"!* My *blasphemy* consisted in having said just what the Bible says about Noah's *intoxication!* He almost entirely omitted any defence of Mr. J.'s arguments against Universalism, and said but little concerning my second sermon. He contended that God had given men a *free agency*, which would prevent their salvation; but would finally *deprive* them of that agency that he might damn them to all eternity! On the whole, he labored very hard, and accomplished so little, as to remind me of the *mountain* and the *mouse*.

On the Sunday following, I delivered my answer to his review, before a crowded and very attentive auditory. My two discourses were each about two hours in length.

The following gentlemen were appointed the committee to preside at the discussion, viz., Rev. J. Loveys, Judge M. Jenison, and Hon. Silas Wright, Jr. On Monday, the 28th, we met according to previous arrangements, and held a public discussion six hours, before a numerous congregation, who listened with the most profound attention and unwearied patience. Mr. C. spent the forenoon in attempting, without success, to prove that the penalty of the Divine law is endless death. He relied chiefly upon what Ezekiel says about dying for sin, and what the Saviour says of the Jews dying in sin. I endeavored to point out his failure.

In the afternoon, if I am not deceived, I proved the final salvation of all men *four* times, by establishing four distinct propositions.

1. God's law requires sincere love to God and men, is obligatory on all men, and will be fulfilled in every jot and tittle.

2. God has given eternal life in Christ to all men; otherwise the Gospel contains no truth for all men to believe, &c.

3. God is expressly called "the Saviour of all men," which cannot be true unless all men be finally saved.

4. God can control the human will without doing any violence to human freedom. Consequently, as God "will have all men to be saved," nothing can prevent the fulfilment of his will. Mr. C. presented no essential obstacle in my way.

It is due to Mr. C. to say, that notwithstanding the powerful impulse he received against Universalism at our Association at Potsdam; notwithstanding all his sarcasm, witticism, misrepresentation and abuse, at the review of my sermons; yet, in the discussion, he was *mild, candid, charitable*, and *ingenuous*, to the great joy and surprize of many people. Some unguarded expressions escaped him,

but he frankly declared he *meant* no disrespect whatever. The presiding committee had no occasion to call the speakers to order. Never was there a public discussion more entirely free from all bitterness and reproach. A distinguished gentleman of the bar afterwards remarked that he had thought *lawyers* more courteous and polite to each other than ministers of different denominations; but (referring to the discussion) he had reason to alter his opinion.

It was indeed a season long to be remembered, never to be forgotten. May truth divine prevail and flourish forever. May the choicest benedictions of God rest on that portion of his vineyard. "Salvation is of the Lord." To his name be all the glory evermore. PITT MORSE.

Watertown, August 20, 1834.

[*For the Magazine and Advocate.*]

"THE UNIVERSALIST CONTROVERSY CLOSED."

"They have made lies their refuge."

MESSRS. EDITORS—I looked for your last number of the Magazine and Advocate with some anxiety, hoping I should see an exposure of the falsehoods of Luther Lee and his "covering," the Methodist Advocate, of New-York. It would seem that the gullibility of the Methodist instrument of New-York will swallow any thing—the greater the lie, the better the relish. I have been a regular peruser of that notable organ ever since the renowned Editors published the two first letters of the controversy between Messrs. Morse and Lee, and prefaced them with the wise and liberal "proviso," reserving to themselves the right of discontinuing the publication of the letters of either side, (meaning Mr. Morse's side,) when they pleased. I would not have it understood by an enlightened community that I have read all the papers, that is, all the *trash* that has been published in them since that "epoch;" but I have read all on the subject of the controversy—written by either of the parties or the noble Editors. No, I would as soon, and sooner, spend my time over a more generally acknowledged, yet no *greater, fiction*, the Arabian Nights Entertainments, tales of Genii and Goules, than in reading the engrossed trash of the New-York Advocate. At the time I read the precautionary "proviso," I told some persons present, that Mr. Morse would be shut from the columns of the Methodist paper in a short time—as soon as he commenced upon the heavy truths he was able to bring forward, because they would be too stubborn for the *gusts* of tradition to encounter, and would endanger the "craft" of the worshippers of Molech.

How literally my foresight has been realized the file of the [Christian!] Advocate and Journal can show—it will show the truth of that, if nothing else. I do not calculate to do justice to the subject I touch upon, because it requires an abler pen—one more used to dealing with creatures of the kind. I suppose, as the Methodist Editors and Puffers are habituated to doing business (except slandering, &c.) in the dark, you have not had the privilege of exchange papers, and are therefore belied without chance of self defence, until chance or some friend acquaints you of the devices and attacks of your enemy.* I did not intend to write so much, but I wish to bear testimony of my decided disapprobation of the low-handed course pursued by the falsely self-styled children of God. It would appear by the two last numbers of the Methodist paper that you, in your paper of the 5th ult., excluded Mr. Lee from your columns. Mr. Lee has written a lengthy letter to his subtle friends, the New-York Editors, (see Advocate published two weeks since,) wherein he charges you with excluding him from further communication in the controversy—that you have closed your columns against him, and therefore he is compelled to close the controversy. In the Methodist Advocate of last week the Editors harp upon the same falsehoods, and accompany them with quite an appropriate song. It will be seen by the last number of Lee's letters on "*future punishment*," that Lee virtually acknowledges that the subject of *future punishment is irrelevant* to the matter in controversy between him and Mr. Morse, and he *promises* to take up the subject *in* controversy, that is, *endless punishment*, soon. It will be seen that in your paper of the 5th ult. you declined publishing any more letters on *future* punishment, but promised to publish Lee's communications on *endless* punishment whenever he was disposed to *take up the subject*. The next the public hears of Mr. Lee, instead of "soon" writing on the matter in controversy, is, under cover of the cloak of untruths, backing out of the field.

The whole matter goes to prove that Mr. Lee and the noble Editors have "winced" under the weight of truths that they saw would be pressed upon them by Mr. Morse, from the start; and they have studiously sought opportunity to escape from the battle field, whether the opportunity be honest or dishonest. They saw a place where they thought they could drive a peg to hang a lie upon, and crawl out under the shadow of its darkness, and they embraced the opportunity.

I write plain speech, because I array truth against falsehoods. Every person who has liberality enough to read for himself and learn both sides of the matter, and especially your paper of the 5th ult., will see and *know* that Lee tells an open falsehood, and that those Editors uphold him in it when he and they pretend, and say, you closed your columns against his communications written on the subject in controversy between him and Mr. Morse, which is *endless* punishment.

But many of the readers of the Methodist paper, and the greater part of them, are slaves to tradition and fear, and submit themselves to those Editors as to their "*keepers*." They believe all they read which their keepers have written or approved of. They read but one side—*their* side—because their keepers publish but one side, and they find it much easier to *decide* the matter when not perplexed with a counterpart. What a miserable situation those dupes are in, who are mouthing around the newly fabricated falsehood of your closing your columns, when it is a *matter in print that you have not!* What a slavish situation it is to be in, for a person to be a subject of the studied falsehoods of another or others, and not have liberality or courage enough to read, and learn, and correct himself!

I shall conclude with one or two questions.—Suppose Mr. Lee had told the truth when he said your columns were closed against him; would he then be *barred from all means of carrying on the controversy?* Were, and are not, the columns of the paper of his [il]-liberal and subtle Editors *open to him?* O, shame, where is thy blush?

August 20, 1834. A FRIEND TO TRUTH.

* Our correspondent is correct in his supposition—we have heard "rumors of wars," but have never received a copy of the Advocate and Journal from Mr. Lee or his Editors since we closed our columns against his Essays on *future* punishment, a personal devil, &c. But since we have received the above communication, a friend at the West has sent us a copy of the paper alluded to. One of the hands in the office also borrowed it and another for us, but we had not time to use it before it was returned. We shall attend, however, to that we have received, unless Br. Morse anticipates our remarks by attending to Mr. Lee and the Editors together.—*Editors.*

[*For the Magazine and Advocate.*]

QUESTION ANSWERED.

WHY DO MANKIND NOT EMBRACE RELIGION?

Man is comparatively a very ignorant and imperfect being. The first sensations he discovers are those of pleasure and pain, and as intellect begins to assume its empire over his animal nature, we see him exerting all his faculties for the acquisition of the one, and the evasion of the other. Happiness becomes the stimulating motive of all his acts; the theme of all his pursuits; the end and aim of his being. And the method he adopts to acquire this inestimable treasure, depends upon the correctness of his education. It matters not what course he pursues, he is actuated by the same motive, whether he aspires after laurels from the summit of Parnassus, or in heroism and chivalry seeks for fame; whether he aims at power, or digs for golden treasures, or resorts to crime, or inebriation, his object is the same, and that object is happiness. Wherever he searches for that "pearl of great price," he fancies it may be found. True it is, that few are so fortunate as to obtain that celestial boon; but the fault lies in their ignorance and imperfection, and not in their design. If, then, these premises be true, (which must be self-evident on the least reflection,) it follows as equally true, that did man know the correct road to happiness, he would follow it, or rather, mankind knowing their true interest, would pursue it in all cases. If it be a fact that men act always in reference to what they believe to be their best good, and if religion is "the one thing needful" to render them happy, all that is necessary to induce "all men every where" to embrace it, is, to make them believe that it promotes their happiness. Interest governs us in all our acts, and its dictates are irresistible. Impress upon the human family these great truths, that "the paths of virtue are the paths that lead to happiness," and that "the way of the transgressor is hard" and leads to misery, and the work is accomplished. Just as surely as mankind prefer happiness to misery, they will seek it in religion, when they believe it the successful course. Surely they are supremely ignorant, if while in earnest pursuit of an object they knowingly take a wrong course to attain it. But such an absurdity is too palpable to need contradiction. The reason, then, is obvious, why men do not embrace *religion*, why they resist the invitations of their sympathising Partialist ministers and friends, and grovel in sin and vanity. They do not believe religion promotes their happiness. True, many will assent to the affirmative interrogation, and acknowledge they had better follow the paths of virtue; but their actions give the lie direct to their assertions. They do *not* believe it their best course, and indeed they have *seemingly* very good reasons for their disbelief. Neither their education, nor their observations incline them so to believe. They are taught by reputed orthodox preachers, that the life of a Christian is one of cares and crosses, subject to dangers and disappointments, that sin is pleasing to the natural man, and, further, that they may spend their life in sin and crime, and by repenting before their state of probation is closed, escape *all* punishment. Is it strange that mankind, imbibing such sentiments, should follow the course they do? Is it not rather surprising that *any* should pursue a different path?

O, when will the teachers in Israel learn to know human nature and pure and undefiled religion aright, that they may hold forth to happiness-seeking man, the highest, purest enjoyment his nature is capable of receiving! When they do this, then anxious seats and agonizing prayers—then mourning, lamentations, and wo will no more be found in the temple of the living God—then men will be religious and in religion will find happiness.

Gainesville, August, 1834. L. W. T.

[*For the Magazine and Advocate.*]

LETTER

To Rev. P. M. Way, Litchfield.

SIR—At the close of our controversy at Jerusalem, you manifested so much good feeling and fellowship, that you cordially took me by the hand, and said, "Br. Brown, I hope we shall yet see eye to eye, both live Christian lives, and both get to heaven." This was observed by Br. Grosh, and passed to your credit in the record of our controversy. But when I met you yesterday afternoon, in the meeting-house in Litchfield, as your congregation was coming out and ours entering, you addressed me by the appellation of "Mr.," which was answered by the salutation of "Br." "Not brother till you get your soul converted," was the reply. "Converted to what?" I inquired. "To the love God," was the answer. I asked you if that were not judging? You said you had a right to judge, because you heard me ridicule the atonement at our controversy. Now if it be ridiculing the atonement to deny its *vicarious* nature, you are guilty of the same; for in your discourse, which preceded mine, you asserted that Christ *did not* suffer the penalty due to the sinner. Please read Rom. ii: 1. But, Sir, I am not accustomed to make use of ridicule in the pulpit, and no respectable man ever charged me with it.

The truth is, at the close of our controversy, and while the impressions of truth were yet fresh in

your mind, you could say "*Brother*;" but yesterday, as our meetings in the forenoon were held directly opposite each other, and you had an opportunity of witnessing some of the results of the Jerusalem discussion, your language was, "*Not* brother." "But why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

I consider mankind as having "all one Father;" or, in the language of the Grecian poet, quoted by Paul to the idolatrous Athenians, "We are also his offspring." This is the reason why I call you brother; not that I am proud of the relationship, by any means.

You had the credit of casting "no denominational reflections" during our discussion, and you afterwards told several of your friends that your opponent acquitted himself in the spirit of Christianity; but you *now* tell people that "Brown has no religion," and offer to substantiate your former charges of infidelity against our denomination. Br. Way, did you ever read that "Evil communications corrupt good manners," and that charity "behaveth not itself unseemly"?

It has gone abroad that you were so civil after our meeting at Jerusalem, as to retrieve the reputation you lost in the discussion with Br. Roberts. As we rejoice "not in *iniquity*," I was pleased that Br. Grosh made this statement to the public. But the impression must now be corrected. I must inform them (alas!) that the Ethiopian has not changed his skin, nor the leopard his spots; but "the dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire."

L. C. BROWN.

Bridgewater, Monday, August 18, 1834.

[*For the Magazine and Advocate.*]

MINUTES OF THE CHAUTAUQUE ASSOCIATION OF UNIVERSALISTS, FOR THE YEAR 1834.

The Chautauque Association of Universalists convened, according to previous appointment, at Westfield, Chautauque county, N. Y., on Wednesday, August 20, and having united in prayer with Br. C. Morton, proceeded to organize Council by choosing Brs. C. MORTON, Moderator, *W. E. Manley*, Clerk, and *E. D. Kennicott*, Assistant Clerk.

1. Appointed Brs. N. Stacy, J. E. Holmes and S. Northum, a committee to arrange public services.

2. Received and read letters from the societies in this body.

3. Whereas this Association has no constitution of definite powers, therefore, *Resolved*, That Brs. N. Stacy, C. Hammond and J. E. Holmes, be a committee to prepare such constitution.

4. Appointed Brs. R. Tomlinson, R. Eldred and E. Beals, a committee to receive requests for fellowship and ordination.

5. The committee chosen to draft a constitution presented the same, which was read, and unanimously adopted.

6. Appointed Brs. N. Stacy, R. Eldred and R. Green, a committee of discipline for the coming year.

7. The committee chosen for that purpose, reported in favor of granting fellowship and ordination to Br. J. Todd.

8. Appointed Brs. J. E. Holmes and W. E. Manley, (ministers,) and Brs. S. Holmes and R. Eldred, (laymen,) delegates to attend the State Convention, to be holden at Cooperstown, the last Wednesday and Thursday of May next. Brs. L. H. Pitcher and D. Allen, substitutes for the lay delegates.

9. Appointed Br. W. E. Manley, Standing Clerk for the ensuing year.

10. Appointed a Conference to be holden at Warren, Pa., on the third Wednesday and Thursday in October next.

11. Whereas the delegates from the different societies, in Council assembled, request that some measures be adopted to establish circuit preaching among them, for the purpose of more effectually disseminating truth and advancing the cause of our Redeemer—Therefore,

Resolved, That Br. W. E. Manley visit such places as he may think proper, within the boundaries of this Association, to ascertain the ability of our brethren to sustain preaching; and to report the result of his inquiries at the Conference to be held at Warren:—And, also, that our brethren in the different places which Br. Manley shall visit, be requested to remunerate him for his services, while thus employed; and assist him, as far as practicable, in his inquiries.*

12. *Resolved*, That the Standing Clerk prepare the Minutes of this Association for publication.

13. Adjourned to meet at Lodi, Cattaraugus county, N. Y., on the fourth Wednesday in August, 1835. C. MORTON, Moderator.

W. E. Manley, Clerk.

E. D. Kennicott, Assistant Clerk.

During the Association, which continued two days, sermons were delivered by the following brethren:—E. D. Kennicott, W. E. Manley, R. Tomlinson, C. Hammond, A. Bond, Jr. and N. Stacy.

The services at Br. J. Todd's ordination, were as follows:—Introductory prayer, by Br. E. Beals. Sermon, by Br. N. Stacy: text Rom. i: 14. Ordaining prayer, by Br. C. Morton. Charge, by Br. C. Hammond. Right hand of fellowship, by Br. R. Tomlinson. Concluding prayer and benediction, by Br. A. Bond, Jr.

The above named, together with Br. J. E. Holmes, who is located at Westfield, were the ministering brethren present.

The following were the delegates present:—

Chautauque county, N. Y.—Brs. S. Northum, Westfield; S. Parsons and G. B. Holbrook, Ripley; D. Jeffard, A. Perkins and J. Pratt, Chautauque; R. Green and J. Eames, Carrol; B. Sprague, D. M'Donald and S. A. Donforth, Pomfret; S. Holmes and R. Eldred, Hanover and Sheridan; A. Sprague, Northville.

Cattaraugus county, N. Y.—Brs. L. H. Pitcher, L. Torrence and L. Averil, Lodi; Brs. L. Vinton and B. P. Mason, Mansfield; G. N. Harper, Ashford.

Erie county, Pa.—Brs. J. Parker and C. E. Webster, Erie.

Warren county, Pa.—Brs. S. W. Sayles, Warren; J. Monroe, S. S. Raymond and S. Poor, Columbus.

Crawford county, Pa.—Brs. H. Goodrich, W. Fowler, E. Shelmadine and N. H. Stacy, Oil Creek.

During the meeting, both in Council and in the services of the sanctuary, the utmost harmony and good will prevailed, and every thing appeared to be done "decently and in order," and, we trust, to the advancement of the cause of truth. It seemed, indeed, to be a "time of refreshing from the presence of the Lord." On both days, the weather was uncommonly pleasant, the travelling good, and the house filled to overflowing, and the most profound attention observed during all the services.

To the brethren in the ministry, whose services we enjoyed, some of whom came from a great distance to offer their assistance—to the delegates, for their punctual attendance and their counsel—to the Episcopalian society, for their kindness in opening their house for our accommodation—to the choir, for their excellence in performance—to the people generally, for their attendance and Christian attention—and to the brethren and friends in Westfield, for their hospitalities, we desire to tender our hearty thanks. Especially we would be grateful to our heavenly Father, the primary source of every good and perfect gift, for the propitious smiles of his providence during our happy meeting.

May the God of all grace bless this effort to the advancement of the cause of Zion, in this part of his earthly vineyard; and may the triumphs of truth be extended till the knowledge of the Lord shall fill the whole earth, and all men see and enjoy the salvation of God. W. E. M.

Fredonia, August 23, 1834.

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* Will our brethren in those places be prepared to give me the necessary information at the time of my visit? See religious notices. Let those brethren, in places not named, who wish for preaching, also obtain the information desired, and either forward it to the undersigned, at Fredonia, Chautauque county, N. Y., or report, themselves, at the Conference above alluded to.

W. E. MANLEY.

[*For the Magazine and Advocate.*]

REVIEW.—NO. V.

We are told by some teachers of the present day, that all mankind are obnoxious to endless punishment—that all stand liable to fall into a bottomless pit, from which there is no escape, but must remain there through eternity in torments. We are also told by the same teachers, that all, by nature, are not only subject or liable to fall into that pit, but certainly *will* go there, unless a change of some mysterious kind be wrought in the heart, whilst here on earth. That change is a subject which gives rise to many divisions and opinions among those teachers, as to the kind, the extent, and the manner thereof, the aid necessary to accomplish it, the evidences thereof, and the most suitable time to be wrought. It seems to be generally conceded, or taken for granted, by them, that such a liability to ruin and torment exists—it is not disputed by them as being unjust, unreasonable, inconsistent, unwise or unmerciful, in the omnipotent Author of all things. Though they claim to have the mysteries of heaven and hell revealed, and all knowledge essential to salvation imparted to them, yet the very subject, the *change*, which is the only security for heaven, they disagree and quarrel about. As I have said, the *deplorable condition* of man is acknowledged by them, by common consent. It would seem reasonable to suppose that rational creatures would require *conclusive evidence*, before they would believe that such an awful liability was existing over man. Their concession and dispute remind me of a dispute I once heard between two children. I ask to be excused by the reader in making use of the peculiar illustration and comparison I do here.

Two children, not far from eight years of age, I once heard dispute on the subject of a boy named *Jack*, who, as the story said, once planted a bean under his mother's window, that sprang up and grew to the moon, which Jack climbed to the moon upon, and went to a giant's house in the moon, and greatly exposed his life, inasmuch as the giant was a cannibal—a great lover of blood. The boys mutually admitted, or conceded, that Jack planted the bean—that it grew to the moon—that he went to the moon upon it, and was liable to be killed and eaten up by the giant, as the story (which came from their grandmothers) declared; but they disputed and quarrelled about the manner in which he made his escape and saved himself. One declared that a son of the giant interceded in behalf of Jack, and prevailed upon his father, the giant, to let him return home; and the other declared that the giant, to show his great love for Jack, and to exercise great mercy toward him, eat one of his own children and slaked his thirst for blood from the veins of his own innocent offspring, and let Jack return to tell his mother of the infinite justice, mercy, love and goodness of the man in the moon. They were very ingenious in their arguments, and "orthodox" in their positions. Thus it is with those teachers. They take that for granted to be the truth, which their mothers early told them—ask no evidence of its truth, when every thing rational, merciful and good, forbid and deny it; and then disagree and quarrel about the little upper apartments of a fabric, reared upon so rotten a basis. Suppose it were a truth that mankind were liable as those teachers fain pretend; where would be the way of escape according to their teachings? There would be none. *Universal damnation* would be the inevitable result. They tell us to *work out our own salvation*, and at the same time declare we can do *nothing*—that *works* avail *nothing*. They teach that we are *free agents*—free and independent agents to act, and can save ourselves if we will; yet are *unable of ourselves* to do *any good thing*, but wholly *dependant* upon the Holy Spirit, which must go before, assist and direct us, before we *can* be saved. They teach that in the future world every one shall be rewarded according to his works done in this, still, that works are *nothing*; yet, if a man seeks to go to heaven through good works, he will surely go to hell. They teach that you must feel it right and just that God should send you to hell—that you, of yourself, can do nothing to make

it otherwise; yet, if you will do certain things, God will save you and still be a just God. They teach that you must pray for the salvation of *all men*—that you must pray in faith, believing, nothing doubting that your prayer will be answered; yet you must *believe* that all will *not* be saved. They teach that they *hope* all men will be saved, and that their *faith* is the substance of what they *hope for*; yet they have not faith to believe all *will be saved*. They teach that those who are governed by the fear of hell are sinful and corrupt; yet, if it were not for the fear of hell, they would commit all sorts of crimes, and indulge in all kinds of iniquity.

I might go on thus, and write page after page of their peculiar teachings, and also give some instances of their practices going with, or rather against, their doctrines; but I shall not at this time, as it will make my communication too long. For a hint I will refer to Matt. xxiii: 2–7, which will give quite a clue to the character of many of our modern teachers. Did those teachers expend their labors in inculcating the necessity of good works as a duty to God, they would, in some degree, imitate our Saviour. But rectitude between man and man they declare amounts to nothing, and they pretend that the *moral* man is the worst character among men. According to their teachings and doctrines, the devil must be spoken of with as much reverence as the Deity—and hell as a place of the same "solemn, divine habitation" as heaven. Their philosophy is such, that if a man disbelieves in a personal devil and an endless hell, and speaks of them as imaginary, he will surely go there in fact. If a person speaks against the devil, and dislikes the idea of any soul going to the abodes of endless wo—according to their theory, such a person will surely go to hell eternally. But, on the contrary, if a man believes in a personal devil and a literal hell of endless punishments in the future world, and speaks of them with solemn respect and reverence, and *feels* it *just for God to send him there*; why, then, that man is safe—there is no kind of danger of his going there, but by a mysterious effort of repulsive powers, he will be carried to heaven.

In dwelling upon these things, we see what man is when he will not use his faculty of reasoning which his heavenly Father has given, whereby he is exalted above every other earthly creature. It seems that some systems of religion (!) preached at the present day, require that when a man dwells upon divine truths, he must lay aside reason and be an irrational creature; and it is surely certain some systems taught among us are contrary to all reason. "Come," saith the Lord, "let us reason together." If all were thus to do—that is, *reason* together—what happy fruits would be the result. But if man will not use his lamp of life (his faculty of reasoning) he must, as of necessity, dwell in darkness.

R.

[*From the New-York Christian Messenger.*]

THE CHRISTIAN'S HOPE.

A PASSAGE IN THE LIFE OF A SEXAGENARIAN.

I was on a visit to my friend Dr. Y———. It was a beautiful autumnal evening. The moon had just emerged from beneath the snowy veil that had for a few moments obscured its brightness, and was sailing in cloudless majesty amid the countless glittering gems that besprinkled the vast amphitheatre on which I was gazing, mantling in its soft light tree and hill, and converting each little streamlet that intersected the fertile vale below into a vein of molten silver, when I was somewhat roughly awakened from the reverie into which I had unconsciously fallen, by a hearty slap on the shoulder. "Come, L——, are you for a walk?" said the Doctor, who was already equipped with hat and cane, ready to sally forth; "come, this is a night to tempt the infidel to renounce his faith, if faith it may be called, that has not even a shadow for its base—that points the way-worn pilgrim of earth, after all the sorrows, cares and toils incident to this transitory life, to a dread vacuum, and darksome void, there to sink into the silent nonentity from which he sprang."

I felt the rebuke: for I was in truth rather skeptical; yea, I was a skeptic—a miserable though unwilling skeptic; but knowing it was unintentional, as I had never obtruded my sentiments on my friend, I forebore remark, and putting my arm within his we were soon threading a solitary path, where no sound was heard save the rustling of the sear leaves of Autumn, as they bent beneath our feet. "I have lost a sweet little patient," my friend began, as we pursued our lonely way, "the only son of his widowed mother; the last of a train of smiling babes that sank one by one into the silent tomb, cut off in early childhood by a wasting disease inherited from their father, who, also, in the prime of life, fell beneath the withering breath of the destroyer, leaving one only little bud of promise to console his adored partner, and win her by his infantile caresses back to life and happiness. And well did he perform his part; he was indeed a consolation such as a widowed mother alone can appreciate. A chubby, fair-faced boy; he went not like the rest, slowly yet almost invisibly declining day by day; but having passed strong and healthy his tenth birth day, longer than any of her little flock had been spared, the fond mother looked upon her darling boy as one sent of God to be the stay and staff of her declining years. Alas! how delusive are our earthly hopes! The angel of death had even then winged the fatal arrow, and surely, too surely, was it sped! He fell, as it were, in a moment, the victim of an inflammatory disease; and who, oh, who! may essay to administer consolation to the desolate mourner? But we will visit the house of mourning. We can at least mingle our tears with those of the bereaved one. Bereaved, ah! bereaved indeed!" he exclaimed. "Oh, God! 'tis not in frail man to do thy work. To thee, and thee alone, must she look for strength under this sore trial."

The humane physician could restrain himself no longer. He burst into tears and we proceeded in silence to the abode of the afflicted. We entered unperceived, and stole without ceremony into the little parlor, where lay the remains of the beautiful boy—beautiful even in death! The bright locks gently stirred by the light breeze that played upon them through the closed lattice, still clustered round his polished forehead. The thin, pale lips seemed just parting to form themselves into a sweet smile, and the crimson tide had scarce as yet receded from his cheek. The mother too was there—alone in her grief—bending over her little one, to imprint a last kiss upon his icy brow—to gaze for the last time upon those beloved features, now so calm and still, which beaming with all the life and animation of sprightly childhood, had so often called forth the fond maternal glance, the glad, approving smile; but he was gone—he in whom all her earthly hopes had been garnered up; her home a waste place!

I had often, when called to sympathize with those I loved, over dear departed ones, wished, but wished in vain, that it were permitted me to remove but one drop from the cup of their affliction, but never, never before had I so deeply felt the worthlessness—the utter insufficiency of the principles I had imbibed, to afford consolation to the afflicted. My heart bled for the sufferer; but what were reason and philosophy to the disconsolate mourner? I felt humbled in her presence; humbled that I had no word of comfort, no balm for the stricken heart, to offer. Not so with my friend. He approached with confidence the widow and the childless, and as she wrung in tearless agony his extended hand, words more precious than the gold of Ophir fell from his lips. He spoke of a once crucified but now risen Redeemer; he dwelt on the hopes, the promises of his Gospel. The Christians held sweet communion together, and the bereaved was comforted. The fountain of her tears was opened and the pearly drops ran in quick succession down her pallid cheeks, as she exclaimed—"I know it, Doctor, I know it! I know that my Redeemer liveth, and oh! what a balm to my soul is the thought that I shall meet my loved ones in that bright, that 'better land' to which we are all hastening, where parting words are never known and parting tears are never shed! Oh! 'tis that, and that alone, supports me in this trying hour!" He took her hand and gently led her from the room, and after a brief consultation respecting the necessary arrangements for the funeral, we took our leave.

We met once again—it was at the grave of the fair boy, and when I saw the meek, uncomplaining spirit with which, in the midst of her sorrow, the mother saw the child of her hopes—the darling of her bosom consigned to the cold earth, and the clods of the valley thrown over him, I said to myself, in spite of the doubts engendered by Partialism and nursed by skeptical companions, which had poisoned the stream of my existence, and hung like an incubus upon my soul, from my very boyhood—I said, and said it with a chastened spirit, "Lord, I believe; help thou mine unbelief," for surely there must be a blest reality in a faith like this; and never, oh, never! will I be instrumental in removing the prop that can so effectually sustain the hapless sojourner in this vale of tears until he is called to wing his way to a happier and more congenial clime.

Many and eventful have been the ever-shifting scenes through which I have passed since the incidents transpired, related above. The frosts of seventy winters have silvered o'er my head. The limbs then strong and vigorous, are now palsied by age; but the salutary impressions they left on my mind never have been effaced, and long, very long, have the gloomy, heart-chilling dogmas of the infidel given place in my bosom to the life-giving faith—the soul-exhilerating hopes of the *Christian Universalist*.

LLEWELLYN.

[*From the Star in the East.*]

BIGOTRY.

We doubt whether the English language has ever furnished more vivid and just descriptions of *bigotry* than the two following. The first is from one of the speeches of the celebrated Irish orator, the Hon. C. Phillips.

"But why should I delude you by talking about time! Oh! there never will be a time with bigotry! She has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternity; her decalogue is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is upon some kindred rock to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation."

The other is from Pollok's "Course of Time."

O love destroying, cursed bigotry!
Religion's most abhorred! perdition's most
Forlorn! God's most abandoned! hell's most damned!
The infidel, who turned his impious war
Against the walls of Zion, on the rock
Of ages built, and higher than the clouds,
Sinned, and received his due reward; but she
Within her walls sinned more: of ignorance
Begot, her daughter, Persecution, walked
The earth, from age to age, and drank the blood
Of saints, with horrid relish drank the blood
Of God's peculiar children—and was drunk;
And in her drunkenness dreamed of doing good.
The supplicating hand of innocence,
That made the tiger mild, and in his wrath
The lion pause—the groans of suffering most
Severe, were naught to her: she laughed at groans:
No music pleased her more: and no repast
So sweet to her as blood of men redeemed
By blood of Christ. Ambition's self, though mad,
And nursed on human gore, with her compared
Was merciful. Nor did she always rage:
She had some hours of meditation, set
Apart, wherein she to her study went,
The Inquisition, model most complete
Of perfect wickedness, where deeds were done,
Deeds! let them ne'er be named—and sat and planned
Deliberately, and with most musing pains,
How, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims, might be wrought; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan.

Some persons say, that, if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?

SOLOMON'S ADVICE.

PROVERBS xxx: 5, 6.—Solomon says, "Every word of God is pure.....Add thou not unto his words, lest he reprove thee, and thou be found a liar." Many of our Partialist brethren would do well to profit by this advice. We cannot countenance any additions to the word of God. We believe he has said *enough* and *none too much*. So we should neither *add to*, nor *take from*, his words.

1. When our opponents say, "God *out of Christ* is a consuming fire," we charge them with the sin of adding to the testimony. God will reprove them—Paul will reprove them—and they will be found under the condemnation of error, when they read Hebrews xii: 29. Consult 2 Cor. v: 19. "God was *in Christ* reconciling the world unto himself." See also Malachi iii: 2, 3. "He is like a *refiner's fire*."

2. When our opponents say, "Man is *prone to evil* as the sparks fly upward," we affirm that they have added to the words of the Book. Let them examine Job v: 7, and they will acknowledge the wisdom of Solomon's advice. Read Eccl. vii: 29.

3. When our opponents say, "It is appointed unto ALL *men* once to die," we affirm that they have added to the word of God—and if they will read chapters 8th, 9th, 10th, of the epistle to the Hebrews, they will discover their error. See Heb. vii: 29.

4. When our opponents say, "As the tree falls, so it lies, as death leaves us, so judgment will find us; and there is no change after death," we affirm that they have added to the words of the Bible, and God will add to them the plagues written in the Book. Consult Eccl. xi: 1–5; also 1 Cor. xv: 51, 52; Phil. iii: 21.

Remember, that "every word of God is *pure*." Remember that Paul says, "we are not as many, which *corrupt* the word of God." 2 Cor. ii: 17. Remember that there is such a thing as "handling the word of God *deceitfully*." 2 Cor. iv: 2.—"Add thou not unto his words, lest he reprove thee, and thou be found a liar."—*Messenger and Universalist.*

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor,
AARON B. GROSH, Associate Editor.

UTICA, SATURDAY, SEPTEMBER 6, 1834.

QUERY.

Have our friends and brethren in different parts of the State taken any measures to comply with the resolutions and recommendations of the Associations, which met in June last, concerning the supply of destitute places with the preached word, or raising funds for defraying the expenses of a preacher of the truth, who may make it in his way to spend a few Sabbaths with them? We are apprehensive that, if in a few places the subject has been agitated, it has been wholly neglected in nine cases out of ten where measures *might* be taken and means raised for a supply of the preached word a respectable portion of the time. Ought not every one who reads this paper and every one who hears or thinks of the subject, to cast about him, see whether he is not called to act, or whether he might not, and ought not to act and to do something towards putting and *keeping* in operation, a train of measures which will secure the desired good?

S.

ACTS XIII: 48.

"And as many as were ordained to eternal life, believed."

One of our patrons requests an explanation of this passage, as, he says, some of his neighbors seem to think it very strongly favors the doctrine of particular election and reprobation. We observe then, in the first place, that some of his neighbors doubtless misunderstand the passage by reason of supposing that the phrase *eternal life* must mean endless happiness hereafter. Such is not the usual meaning of the phrase. See John v: 24, and xvii: 3. "He that heareth my word and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation, but *is passed* from death unto life." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life, then, means the true knowledge of God and his Son, the life of the Gospel which the believer shares in this state of being. Doct. Adam Clarke says the word which in the text is rendered *ordained*, properly signifies *prepared*, in this connexion. Therefore the simple meaning of the passage is, that as many as were *prepared*, or suitably *disposed in their minds*, for coming to the knowledge of the true God and his Son, Jesus Christ, and for living the life of the Gospel and enjoying its consolations, believed, and entered into the rest and special salvation of the believer. 1 Tim. iv: 10; Heb. iv: 3.

S.

A POWERFUL PHALANX.

Br. John Moore, a faithful minister of the Word, residing in Danvers, Mass., in a late letter to Br. I. D. Williamson, which is inserted in the "Inquirer and Anchor," thus happily introduces the names of most of our Universalist periodicals. After speaking of the frank and open, yet mild and charitable spirit in which he would wish to see all our periodicals conducted, (with which wish we most heartily coincide,) he proceeds as follows.

S.

"Such is the course I should like to see pursued by all our brethren who send out weekly the joyful sound of the *Trumpet*; who stand as a faithful *Watchman* on the walls of our Zion, to open the *Magazine*, and *Advocate* the principles of the Gospel of the grace of God—or as a correct *Intelligencer* to any one who may be an *Inquirer* for that blessed truth the belief of which will fill them with an hope which is as an *Anchor* to the soul; or who come to the people as a faithful *Christian Messenger*, sent by the great Head of the church in the spirit of a *Universalist*, and the boldness and energy of a *Pioneer*, to declare in the spirit of an *Impartialist*, that the doctrine and precepts taught and exemplified by *him* to whom ancient wise men were guided by a *Star in the East*, will *Pilot* all mankind to the haven of immortality and endless happiness. Why, my dear Sir, if those who wield the pen or preach the *word*, would all move in concert in this all-important and glorious work of *moral improvement*, constantly maintaining the character of 'good soldiers of the cross'—being clad with the 'whole armor of God,' what might not be effected under the blessing of Him who is God over all blessed forever."

SUNDAY SCHOOL SECTARISM.

A friend has placed in our hands, for examination and notice, a handbill or chart of questions published for the Oneida Sunday School Union. That our readers may see how perfectly *free* from *sectarian* doctrines these schools really are, I present them with the following questions, and answers, which with the texts supposedly in proof, the Sunday school pupils are required to learn and recite.

What does the Scripture teach respecting the trinity of God?

That there are three persons—Father, Son, and Holy Ghost.

Whom of the three persons in the trinity is the greatest?

They are equal.

They have very *wisely* omitted referring to any passages of Scripture to prove the truth of these questions and answers—*perhaps* it was because the author well knew that the doctrine here taught is not to be found in the Bible. At least the language here used to teach it is not to be found in the Scriptures. Let the reader take a Concordance and find the word "*Trinity*," and see in how many passages of Scripture it can be found, and he must be convinced of the truth of my assertion. But let us attend to a few more of these *unsectarian* questions and answers.

What is meant by the atonement?

The provision made for the salvation of sinners, by the sufferings and death of Jesus Christ.

Why did not Gabriel make an atonement for sinners?

He could not. None could do it but the Son of God?

Was the atonement made for all?

It was.

Why, then, will not all men be saved?

They will not comply with the conditions on which salvation is offered.

How do these Sunday school teachers and directors know this? They give us no proof from Scripture—no reason—no argument—merely their *say so*. Now as my say so is as good as theirs, in the absence of all arguments and proof, I assert that all men *will* be saved, for all men will comply with the conditions on which salvation is offered. Here we are at issue. Let us then see what are the conditions. These Sunday school men shall inform us.

What are the conditions?

Repentance and faith in the Lord Jesus Christ.

What is repentance?

A holy sorrow for our sins, and turning from them to holiness.

"Repentance, and faith in the Lord Jesus Christ." Very well. Now read, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations." Ps. xxii: 27, 20. "Good and upright is the Lord, therefore will he teach sinners in the way." Ps. xxv: 8. "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; and in thy light shall we see light." Ps. xxxvi: 7, 8, 9. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." ("He that *offereth praise* glorifieth God.") "For thou art great, and doest wondrous things: thou art God alone." Ps. lxxxvi: 8, 9. *Remembering* and *turning* to the Lord—learning *the way* of the Lord—seeing the light of the Lord—coming and worshipping before him, and glorifying his name, is surely a compliance with the conditions of salvation. And here we are certified that sinners—all the ends of the world—all the kindreds of the nations—the children of men, and all the nations whom God has made, shall thus comply with these conditions. Why then teach children in direct contradiction to the Scriptures of God's own truth? But it will be said (and I know that unbelief is fond of tormenting with doubt—generating quibbles on God's own declarations) that this does not declare that every individual of the human race will comply with the conditions—will repent of their opposition to God, and exercise a righteous faith in Jesus Christ. Well then read this testimony. "Look unto me and *be ye saved* all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, surely shall say, *In the Lord have I righteousness and strength*"—[Will God compel them to swear to a falsehood? If not, and *every one* says and swears he has righteousness and strength in the Lord, will not such a declaration be a saving one? "Ah, but," says the objector, "where is the repentance?" Here it is:—] "even to him shall come, and all that are incensed against him shall be *ashamed*." Isa. xlv: 22–25. Yes, even as Joseph's brethren were ashamed for being incensed against *him*, when he saved them from famine and destruction. But as Joseph's brethren had an advocate and a supporter in Joseph, so will all men have righteousness and strength in the Lord. God's word cannot fail—his oath cannot be turned into perjury. See Isa. lv: 10 and 11, for proof of this fact. Why, then, I ask again, teach these children in direct contradiction to God's promise and oath?

Miserable teachers must these be, and unfortunate pupils to have such teachers! "When the blind lead the blind" &c. But I am not yet done whith these *unsectarian* questions and answers. The two last quotations follow each other, in immediate connexion—this follows them in like manner.

Will all who sincerely repent of their sins, and have faith in Christ, go to heaven?

They will.

How do you know this?

1 Peter i: 5.—(Christians) are kept by the power of God, through faith, &c.

Here is the doctrine taught, commonly called "the final perseverance of the saints," or the impossibility of falling from grace. "*Once* in grace, *always* in grace" says the Calvinist. How will Arminian Partialists relish having their children taught this lovely, sanctifying, and salutary doctrine? Oh, the thought will be sweet as honey to their souls! Will they say that these Sunday schools are not *sectarian?* Hardly! For though the poison is delicately mixed up, and duly gilded with opposition to Universalism, yet it will cost some Arminians a grim look and a twisted face before they will swallow down this little—*leetle* Calvinistic pill. And how will some Partialists swallow down the doctrine that natural death is a consequence of *sin?* It is plainly taught in the questions preceding the following, and fully implied even in these.

Would mankind have died if they had never sinned?

They would not.

How do the Sunday school teachers know this? They have no Scripture authority for it—they refer to none, for there is none to refer to. The death threatened to transgression took place "*in the day*" of transgression—not hundreds of years afterwards. True, the serpent represents this assertion as doubtful—"Ye shall *not* SURELY die"—but I prefer the word of Jehovah to that of the serpent and all his emissaries. Adam, so far as I can learn, ate, drank and slept—was ignorant, learned and suffered pain or grew wearied with exertion—would have been burned by fire, drowned by water, choked with a rope, or suffocated in a close atmosphere, just as all mortals now do. Some of these acts we know he did, (as eating and sleeping,) and I think them sufficient proof of his mortality. But let us have more of this *precious, valuable* instruction.

Is there more kinds of death than one?

Yes; natural, spiritual, and eternal death.

How can we escape eternal death?

By repenting of our sins, and believing on the Lord Jesus Christ.

Where does the soul go when the body dies?

Into eternity.

"*Is* there more kinds" &c! For decency's sake, if this writer will teach children to murder God's theology, let him not teach them to murder the king's English also! Let him at least write grammatically, that children may speak so as to be understood on worldly matters, if they cannot be taught things they can understand in religious doctrines. "Eternal death"! Why did not the writer give the children at least *one* verse of the Bible to quote in proof of this assertion? Answer. Because there is no verse in the Bible that contains the phrase "eternal death." Correctly answered. "How can we escape eternal death?" Only by being raised from death in the resurrection—for were it not for the resurrection from the dead, there would be such a thing as "eternal death"—not endless misery. The "soul" goes "into eternity," does it, "when the body dies"? Why not answer in the words of Ecclesiastes xii: 7, which they do quote in reference to the body? "Then shall the dust return to the earth as it was: and *the spirit shall return to God who gave it.*". "Ah, that is 'a Universalist text!'" It is found in the Bible, however. I will conclude this notice of Sunday school questions and answers with the closing part of the series. They venture, at least, to give a few Scripture references—those which have been fully shown, hundreds of times, not to prove what they quote them to prove. Their use for such a purpose is a shameful perversion of Scripture, as has often been proved.

For what purpose will men be raised from the dead?

That they may be judged for the deeds done in the body.

What do you mean by the "day of judgment?"

That great day when angels and men will be judged.

Who will be the judge?

Jesus of Nazareth.

What will be the doom of those who shall be condemned?

Matt. xxv: 41, 42, 43, and 46.

What will be the state of the righteous?

Matt. xxv: 21, 34. Rev. vii: 15–17.

How long will men dwell in heaven and hell after the day of judgment?

For ever and ever. Rev. iii: 11.

Comment is unnecessary. As to the doctrines attempted to be bolstered up by these proofless assertions and misapplied Scripture texts, until someting is done to prove it true, it calls for no further remarks. As to the *sectarian* nature and object of all Sunday schools in this Union, no one can doubt it after reading the foregoing questions and answers. What, then, shall we say? *Nothing*—were it not a fact that many opposed to the doctrines taught in these schools, nevertheless send their children there to have them thus instructed. My God! can such persons have parental affection for their little ones—or do they know what they do? I cannot, therefore, close this already long essay without affectionately remonstrating with them on their worse than earthly cruelty to their offspring—their worse than desertion of the cause of God and humanity.

These persons cannot, surely, have forgotten the debasing, torturing fears which filled their minds in consequence of a belief in the cruel creeds and terrific superstitions which were taught them in their childhood. How often has the writer trembled in the dark until his blood crept coldly in his veins, his hair moved, his flesh crawled in a general shuddering, and the cold clammy sweat bedewed his whole frame—and all at some imaginary terror which never existed but in his too credulous infantile mind, and in the superstitious fancies of those who taught him such tales of terror. He has since had children taught in some of the fearful terrors of Partialism. He has perceived the baleful effects of such teachings, despite of his counter instructions, on their minds. Smothering their fears in their own breasts out of shame, they have crawled tremblingly to bed, and, at the least noise in the dark, have fled to him for protection, pale with terror, and almost in convulsions with affright. I am confident that feeding them daily or weekly with small doses of poison would be *tender mercy* compared with the conduct that suffers them to be taught in the more painful tenets of Partialism. G.

WESTERN RECORDER.—"BEAUTIES OF UNIVERSALISM, NO. V." REVIEWED.

Philo-Kosmos, (alias Rev. E. Barnes,) the writer in the Western Recorder, before noticed, continues his perversions and misrepresentations of Universalism, in that paper of August 12, and of all we have seen from his pen, this number is the most abusive, outrageous and shameless. But to give our readers an idea of the misrepresentation and abusive character of his article, we present the following extract:—

"In the discourse, from which I have frequently quoted, it was declared that 'Universalism alone accords with the best feelings of every benevolent heart.' To evince the correctness of this statement, and to unfold the beautiful symmetry of the position on which it rests, he averred, that 'young converts, in the glow of their warmest and purest affections, pray for all men: and, therefore, all men will be saved.' Curiosity induced some to inquire what was meant, in this assertion, by *young converts;* whether converts to Christianity, or to Universalism; as there is as great a difference between the former and the latter, as between the light of heaven and the smoke of the bottomless pit. Those who are converted to the adoption of the vital principles of the Gospel of Christ, never offer the blasphemous prayer to God, that he would extinguish his veracity, sully the purity of his throne, blot out every principle of justice, and let the sceptre of equity drop forever from his hand, by confounding the righteous with the wicked; by sending the bloody murderer, while breathing death from his relentless heart, into the society of Abraham; and by compelling Gabriel to welcome to his mansion the polluted rake and beastly drunkard, who expire in all their guilt, in the grog-shop or the brothel! Good men pray that God would revive his work, convert souls, through the instrumentality of means, accordant with his will, and save the penitent and believing, agreeably to the promises of his word, from an eternal hell."

Now, we affirm that the writer of the above *knew* that he was misstating our views and misrepresenting our discourse when he was penning the paragraph we have quoted. We say he KNEW IT. And such being the case, what must be his feelings—what his guilt and the condemnation in his own conscience? Does he believe '*all liars* shall have their part in the lake that burns with fire and brimstone"? And does he believe that lake to be endless misery? If so, what fate but endless damnation can he expect for *himself?* We are confident that whatever fate may await him hereafter, he is *now*, not only "in the gall of bitterness and bonds of iniquity," but also "in the depths of hell;" and he will never get out of it till he repents of his sins and becomes a better man. And if Universalism be not true, alas! alas for *his* destiny!

Now we never stated that "young converts in the glow of their warmest and purest affections, pray for all men; and therefore all men will be saved," and this writer knew we did not. We stated that the doctrine accorded with the best feelings and prayers of every benevolent heart—that all holy beings desired it, and all men prayed for it—that every new-born child of grace, and every experienced saint of God, who had ever had the love of God shed abroad in the heart, prayed (not that God "would extinguish his veracity, sully the purity of his throne, blot out every principle of justice, let the sceptre of equity drop forever from his hand, by confounding the righteous with the wicked, and sending the bloody murderer while breathing death from his relentless heart, into the society of Abraham," &c., &c., but) that he would bring every sinner to repentance, every haughty soul to bow to Jesus, every impure creature to holiness, and every child of Adam's race to final reconciliation, purity and bliss. Is such a prayer as this wrong? Does not every good being thus pray? Does not St. Paul exhort that prayers be made for all men, 1 Tim. ii: 1–4? and is not this in accordance with the will of God as there expressed? But such a prayer as this—such a prayer as the inspired apostle exhorted to have offered up, Philo-Kosmos cannot offer, but wholly disapproves and calls it praying "that God would extinguish his veracity, sully the purity of his throne," &c. May we not with great propriety adopt the language of Paul to Elymus the sorcerer, Acts xiii: 10, and apply it to this writer who opposes the apostolic injunction to pray for all men, and say to him, "*O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*"

We hold to no such sentiment, as that of sending "bloody murderers, while breathing death from their relentless hearts," and "polluted rakes, and beastly drunkards," directly to heaven, "into the society of Abraham." This is not our sentiment—we never preached it—we never believed it. We hold that every sinner must repent, every polluted soul become pure and holy, every guilty wretch be punished for all his sins, and fully reformed (not by the gallows and a few tears of penitence, as the Autodox hold) before they can ever

be admitted into the society of the blessed in heaven. But it seems this writer cannot pray, as the apostle directs, for all men—that all sinners may be brought to penitence and reformation, and prepared ultimately for a holy and happy residence in heaven. He should then have signed his name *misanthropist*, a *hater of mankind*, instead of *Philo Kosmos*, which signifies a lover of the world. For a lover of the world, in its true and proper sense, he cannot be; he may be a lover of the *riches* of the world, a lover of the *popularity* and *applause* of the world; but is not a lover of the ultimate good and final happiness of the world.

However, he proceeds to tell how "good men pray," viz. that God would "save the penitent and believing, agreeably to the promises of his word, from an eternal hell." But very unfortunately for him, there are no directions in the Bible for any such prayers, no examples recorded in that good book of any saint having ever prayed thus, and no promises in God's word of any such salvation as this salvation from an eternal hell! The Bible says nothing about it. And for the very good reason that no such place, or state, is ever threatened to man, nor was he ever *liable to it*. If he was, will *Philo-Kosmos* have the goodness to point us to the authority for it?

Another specimen of the spirit by which our reviewer was actuated, is found in his next paragraph, where he says the preacher advanced another argument in favor of Universalism, by declaring that the doctrine inculcates on the man who believes it, "reconciliation to the divine will in view of death;" which sentiment he then goes on to distort and ridicule thus:—"The dissipated man, whose character is black with every species and form of vice and immorality, in all his guilt, and filth, and infamy, resorts to the consoling doctrine of Universalism; and at last, when disease is preying like a vulture upon his vitals, and anguish lurks in every limb and organ of his body—when he can revel in his peculiar vices no longer, he submits to be removed from their fearful consequences, and yields his life, to drink the cup of endless joys! Unparalleled submission! Amazing condescension! Surely he deserves a martyr's crown!"

Now the amount of our proposition and argument, which this writer has so falsely stated and basely perverted, and treated with so much levity, was this: Universalism, or that view of the divine character which it inspires, is alone capable of producing perfect reconciliation to the will of God in all things, and imparting peace and consolation in the trying hour of death. This statement we sustained by an abundance of argument—showing that the reverse of this, the belief in endless misery, and in the vindictive and wrathful character of God, could never give peace in death nor reconcile man to his Maker, but must inevitably produce the opposite effects—that nothing but a view of, and confidence in, the divine paternity and goodness could give hope and peace to the departing spirit. Such was our statement and argument, and we are ready to sustain it on all occasions—indeed every candid mind must at once see and acknowledge its truth and consistency. But, alas! how wofully distorted by passing through the hands of one who will not "cease to pervert the right ways of the Lord."

As to the polluted wretch wallowing in sin, as supposed by this writer—he is far, very far from being a Universalist, and equally as far from being capable of deriving the least consolation or peace from the doctrine, while he continues in sin. For "there is no peace, saith my God, to the wicked." He is incapable of viewing the divine character as it is, spotless and immaculate in holiness—his sin-polluted soul cannot hold communion with so pure a Being—and until he is purged from his iniquities, and purified by that divine fire, spoken of by St. Paul, 1 Cor. iii: 13–15, he must remain under condemnation, in the gall of bitterness and bonds of iniquity, in which condition we fully believe the writer under notice now is. The Lord have pity on *poor "Philo-Kosmos,"* and forgive him his multiplied and aggravated sins, "for he knows not what he does"—he does not realize the solemn truth, that if the benevolent system he now opposes be *not* true, and his own horrid dogma of endless wrath *be* true, his own fate, as well as that of all other liars, must be awful indeed beyond description. S.

NOTICE.

The publisher of this paper hereby gives notice to all of his delinquent subscribers and patrons in the Eastern part of this State, (and in Vermont,) who can make it convenient to attend, in person, or send to Albany, on the 16th and 17th insts., that he expects to attend the General Convention at Albany on those days, and will be very thankful if those who are in arrears for the Magazine and Advocate will settle their accounts with him at that time and place. Those who improve that opportunity may save both themselves and us much trouble.

He would further give notice to the same class of persons in the South part of the State, and the bordering counties of Pennsylvania, that he designs attending the Associations at Virgil, Sheshequin, and Bath, on the three succeeding weeks, and will be very happy to have those in arrears in that region prepared to settle up their accounts on his visits to those Associations.

D. Skinner.

TO CORRESPONDENTS AND READERS.

We owe an apology to several of our correspondents of this week, particularly to Brs. Morse, Brown, and A Lover of Truth, for not inserting their articles in a previous number; likewise some others who have not yet found a place. They were received in season, but were crowded by till this week, by the length of Br. Robert's excellent sermon, and other articles previously in type. However, we trust they have lost nothing of their interest by delay. Br. Morse, as will be seen by his article, has not yet relinquished his efforts to *enlighten his dear Methodist brethren*. His courage and strength both hold out firm, as yet; though those of Mr. Lee have both failed. We are also happy to learn that as Mr. Lee has *backed out* of the discussion, and either *cannot* or *dare not* carry it any further, Br. M. has found another champion in Elder Chase, and that the manners and temper of the latter seem to improve so rapidly under his discipline. We sincerely hope his reformation may be *real* and *genuine*, and not prove in the end to be a mere sham like that of his Br. Way, noticed in this day's paper. Mr. Lee was a hopeless case. (See Prov. xxvii: 22.) But we hope "better things" of elder Chase, "and things that accompany his salvation though we thus speak." We shall rejoice greatly to hear of his future and continual improvement in good manners, and advancement in the knowledge of the truth.

Br. Morse's article noticing Mr. Lee and the Editors of the Christian Advocate and Journal shall have a place in our next. Likewise E. R. M. S.

DEPAUVILLE MEETING-HOUSE.

To the Senior Editor of the Magazine and Advocate:

Dear Sir—The undersigned, a building committee for the Free Church at Depauville, would respectfully represent that a house for religious worship has been erected this season, at this village, and will be completed and ready for dedication next month. The house is built by subscription, the preamble to which, particularly sets forth, that it shall be free for all denominations, and is named "the Depauville Free Church." We could not have obtained but a very lean subscription on any sectarian plan. Mr. Depau, of New-York, our very worthy landlord, has liberally given the site and five hundred dollars, on the express condition that it shall be a free house "*forever*." Mr. Depau is supposed to be a Roman Catholic in sentiment. This communication is elicited from having perused in the 32d number of the Magazine and Advocate, a letter signed by Stephen Martin, wherein he represents the aforesaid church "to be owned almost *exclusively* by *Universalists* and *friends to the order*," conveying the idea, *most conclusively*, that the house is designed for, and will be controlled and occupied as a sectarian or Universalist house. The effects of the aforesaid letter, so far as relates to those in any way interested in the house, tend directly to interrupt the union and manifest good feelings which have hitherto existed. We do, therefore, respectfully request, that you will publish this communication, in order that the facts in the premises may be understood, and very much oblige your friends and humble servants,

Stephen Johnson, P. B. Bedle,
John Norton, John Spencer,
Depauville Free Church Building Committee.

August 18, 1834.

N. B. The only object of this communication, is to show that the church is not sectarian, but to be free for all religious denominations.

S. Johnson.

REMARKS BY THE EDITOR.

We very cheerfully comply with the request of the above gentlemen, and insert their communication; though we must confess we did not derive the idea from Mr. Martin's former article on the subject, which this Committee seem to fear would be inferred therefrom. We did not infer—neither did we believe our readers would—that he meant to convey the idea that the house was to be sectarian. So far from countenancing this, Mr. Martin expressly styled the house a "*free church*." By his statement that it was "owned almost exclusively by Universalists, and friends of the order," we supposed he meant, simply, that most of the proprietors were either Universalists or friendly and liberally disposed towards Universalists. And he felt to rejoice that a "free house" was building in which Universalists, as well as others, could freely meet and worship God without having the doors closed upon them, by those whom they have aided with their money to build a house of worship, as is sometimes the case. S.

RELIGIOUS NOTICES.

☞ N. B. There will be preaching on the *third* Sunday inst., by Br. Whiston at McLean—Br. Sanderson at Berkshire—Br. Potter at Cobleskill, Schoharie county—Br. Van Alstine at Russia—Br. Langworthy at Leyden (at Collinsville in the evening)—Br. Whitney at Eatonville—Br. Grosh at Hamilton village, instead of Br. Smith—Br. Brown at Litchfield, near Spencer's.

Br. Langworthy will lecture at Constableville, Monday evening 22d inst.

Br. W. E. Manley (agreeably to the resolution of the Chautauque Association—See Minutes) will preach in Perrysburg, Monday evening, 8th inst.—Lodi, Tuesday evening, 9th—Collins, Wednesday evening, 10th—Franklinville, Thursday evening, 11th—Ellicottville, Friday evening, 12th—Elliot's Mills, Monday evening, 15th—Little Valley, Tuesday evening, 16th—Randolph, Wednesday evening, 17th—Conewango, Thursday evening, 18th—Shumla, Friday evening, 19th—Pinegrove, Monday evening, 22d—Warren, Tuesday evening 23d—Deerfield, Wednesday evening, 24th—Oil Creek, Thursday evening, 25th—Columbus, Friday evening 26th—and at Westfield, Saturday evening, 27th inst.

Br. J. Whitney will preach at Eatonville on the second Sunday, inst.—at Middleville on Tuesday evening, 16th—at Norway on Wednesday evening, 17th—at the school-house near Esq. I. Farmers, (Herkimer,) on Thursday evening, 18th, and at Salisbury on Friday evening, 19th inst.

Br. D. Skinner, or L. L. Saller, will preach at Canastota on the second Sunday, 14th inst.

The Cayuga Association at Harford, (Virgil South Settlement,) on the fourth Wednesday and Thursday in September.

The Genesee Association at Bath, Steuben county, on the second Wednesday and Thursday in October.

The New Pennsylvania Association will be held and organized at Sheshequin, Bradford county, on the first Wednesday and Thursday in October.

LETTERS CONTAINING REMITTANCES,

Received at this Office for the week ending on Wednesday last.

P M, New-London, (O.) for T C P M, Wadsingins—A F, Buck's Head, (S. C.) for J M F and M B P, in full.

POETRY.

[*For the Magazine and Advocate.*]

THE THUNDER STORM.

The gath'ring clouds obscure the sky,
The trembling birds to covert fly,
The awe-struck beasts in rev'rence stand,
And silence seems to rule the land.

The mower drops his scythe to flee
To friendly cot, or shelt'ring tree;
While nature, in each varied form,
In silent dread awaits the storm.

Now flash to flash, in lurid glare,
Succeeds, and lights the murky air;
And hark!—above, from pole to pole,
The loud, terrific thunders roll.

Why shrink, my spouse? why pale with fear?
Say—dost thou feel that God is near?
And think'st thou not, when warblers fill
The bower, that He is nigh thee still.

In ev'ry flow'r which round thee blows—
In ev'ry blade of grass that grows—
In ev'ry glade which cheers thine eye—
In ev'ry stream that ripples by—

In ev'ry mount—in ev'ry dale—
In ev'ry wave—in ev'ry gale—
A thousand tongues, through nature's frame,
A God, a present God, proclaim!

Then, lovely partner, cease thy fears—
The storm of life—the flash of years
Soon ends, when thou, and thine, and I
Shall hear Him in Eternity! J. B——tt.

Auburn, August 11, 1834.

[*From the Christian Pioneer.*]

QUESTIONS TO ATHEISTS.

1. Is there not incomparably more skill and contrivance in the structure of the human eye, than in the formation of a telescope?

2. Would it not be absurd and preposterous to imagine, that a telescope could be formed without skill, understanding, and science?

3. Would it not be much more absurd and preposterous to affirm, that the human eye—that innumerable eyes, all constructed with equal skill and contrivance—a skill and contrivance infinitely surpassing what were ever exerted by the human intellect in its most cultivated state, were, notwithstanding, so constructed by a series of unintelligent, undesigning causes? What hypothesis can be more irrational than this? Similar questions might be asked respecting every nerve, sinew, vein, artery, muscle, joint and tendon, of the human frame.

4. Are there not innumerable instances of the most exquisite skill and contrivance in the structure of animals and vegetables? and how could any one of these instances ever have occurred, unless there had been an original contriver, possessed of the requisite degree of intelligence? And how could every distinct species of animals and vegetables have been preserved, unless provision had originally been made for the production of the male and female sexes, in numbers sufficiently equal? And how is it possible, that such provision could have been originally made, and the laws necessary for its perpetuity continued in force, were it not for the regulations established and maintained by an over-ruling Providence?

5. In some individuals we find mental talents, which, by original strength and subsequent cultivation, as far surpass those of the generality of mankind, as the generality of human beings exceed the cattle in the fields. Are, then, these powers of mind, these capacities of attainment, merely the result of a series of unintelligent causes, co-operating with each other in the structure of the human brain? or do they proceed from a supremely intelligent first cause, possessed of all these powers in an infinitely greater degree himself?

6. In order to evade the force of the argument for the adequacy of the cause from the production of the effect, it has been asserted by a distinguished Atheistical writer,* that wine, though altogether destitute of intelligence, will sometimes give wit. But when, or in what instance, was it ever known to give either wit or understanding to one, who, by nature, was deficient in both?

* The author of the System of Nature.

SINGING IN PUBLIC WORSHIP.

The singing of Psalms and Hymns is an acknowledged assistance to our devotions in the sanctuary. Indeed, the elevation of soul produced by this part of divine worship, dispels all weariness, and our strength seems renewed in the service, as we "join in a song with sweet accord." It was a favorite preliminary exercise of the early Christians, and has since been continued in the church without intermission. Seeing then its great assistance in public worship, there would appear to be as great caution necessary in its direction, as in any other part of the exercises. If harmony can promote our better feelings, discord will have an opposite tendency. If grave and majestic music solemnizes the heart, "light and unseemly music, or an irreverent performance of it," which, by our rubric, it is made the duty of the minister to suppress, creates a corresponding injury.—*Episcopal Recorder.*

MUSIC, AS A BRANCH OF INSTRUCTION IN COMMON SCHOOLS.

"In the United States, singing is usually considered as an accomplishment which belongs to the luxuries of education. In Germany, it is deemed an essential part of common school instruction; as a means of cultivating one of the most important of our senses, of softening the character, and especially of preparing children to unite in the public worship of God. It is considered no more remarkable, and no more difficult, for children to read and write music, than language; and musical tones are made the means of associating valuable ideas with the common subjects and phenomena of nature, and the ordinary events of life.—*Annals of Education.*

SINGULAR CUSTOM.

There is a custom peculiar to Germany, at least, I have never heard of it excepting at the North of Germany. When an individual is sick, the friends of the family call and ring at the door. In the hall they find a book lying on the table, in which some one of the family writes every morning and evening the state of the patient's health, giving all those particulars which would be interesting to the friends of the individual. Under this morning and evening bulletin, all those who call, write their names, to apprise the family of their sympathy. They never see the members of it unless they have some other object than ascertaining the condition of the patient. This custom saves them from not a little of the inconvenience, to which the family of the invalid is frequently exposed with us, by the protracted calls of friends, as well as from the continual pain to which every new inquiry and melancholy reply subjects them. There is something so unostentatious in this silent sympathy, and at the same time apparently so sincere, that it seems to me like one of the few beautiful vestiges which remain of a poetic age.

ANECDOTE.

As I was travelling through the northern part of Maine last Autumn, I called on Mr. M——, deacon of an Orthodox church in that place. When about to attend family worship in the morning, a beggar came in and implored charity. The deacon requested him to remain during prayers, and opening the Bible, turned to that part which contains God's directions to Moses, in what manner he should construct the tabernacle,—that he should make the covering of badger's skins, &c., which the deacon read "beggar's skins." After finishing the chapter, he turned to the beggar and remarked, "It is well, my good fellow, you did not live in those days, if you had they would have taken your hide to cover the tabernacle."

MARRIAGES.

At Leyden, on the 25th ult., by Rev. D. Skinner, Mr. Isaac Ives, to Miss Mary Ann Black, both of that place.

At Clinton, on the 25th ult., by Rev. S. R. Smith, Mr. A. Green, to Miss Mehitabel Wolcot, both of Marshall.

In the city of New-York, on the 26th ult., by the Rev. Dr. Brownlee, Mr. Furman G. Birdsall, Esq., of Franklin, Louisiana, to Miss Emily A. Gould, formerly of this city.

DEATHS.

TRIUMPHANT DEATH.

The following interesting obituary notice we copy from a late number of the Boston Trumpet. S.

In Salem, Mass., on the 9th July, Mrs. Frances Almira Nye, wife of Mr. Gideon Keith, aged 24. This lady was several years a resident of Cambridgeport, and a worshipper with the Universalist society in said place. She possessed a discerning mind, and strong judgment; and from a perusal of the word of God, she embraced with all her heart the doctrine of Universalism, which she defended with fervent zeal, and adorned with an upright life. During her sickness, she had not the slightest hope of recovery; and O what consolation did she derive from her views of the great salvation. Her mind was fixed on heaven, and endless happiness was the theme of her conversation and her song. She was attacked by disease at first in this city, and brought down to the very gates of death. But her faith laid hold on heaven. She was confident she should die, and was anxious to enter into eternal rest. She recovered so far as to ride to Salem to visit a sister; but she felt that she did not belong to this lower state, and cautioned her friends against hoping she was long to continue here. Her happy soul struggled to break away from its earthly tabernacle. After her arrival in Salem, she soon began to sink in body, but not in mind;—her desire for the glories of eternity increased. Not a doubt cast its shadow upon her, either for herself or for any of the human race. She continually grew weaker, and at last became speechless. After remaining so for a long time, she at length suddenly (to the surprise of her attendants) turned herself in bed, to the side at which her husband sat, and burst forth in a strain of melodious singing, "O heaven! heaven! I am in heaven! I am in heaven! I am happy! happy." This was the frame of mind in which she died. Her ejaculations continued like these: "I am ready, ready, all ready to go—I must go—bring the chariot, and bear me away." And at last, the blissful soul broke the ligaments that bound it to earth, and and soared away to the better world. Her request was that Mr. Whittemore her former minister, and Mr. Paige the present pastor of the Universalist society in Cambridgeport, should perform the services at the funeral; but as it took place on the Sabbath, they were prevented from complying. Mr. Willis, the Universalist clergyman of Salem, being absent on that day, a Unitarian clergyman was called.

Thus died a firm Universalist. In life she was cheerful, in death triumphant. Perhaps there never was a case in which death was so completely disrobed of terror. By the power of her faith, the monster was transformed—he appeared as a kind messenger, to give her release from earth, and permit her to go home. O that I may die such a death. Give me faith in the Gospel of Christ—save me from doubts, save me from infidelity—save me from distrusting my Maker's love; and let me live and let me die—a Universalist.

In the village of Oswego, on the 8th ult., Miss Eliza M. Stimpson, daughter of Arba and Catharine Stimpson late of this city, aged 19 years and three months. She was attacked with an inflammatory complaint in her head, on the first of August, which rendered her delirious during the greater part of her illness. While in this state she spent much of her time in praying and singing hymns, which she did, notwithstanding her weakness, with a voice as full and clear as when in health. A few hours before her death she exclaimed, "Oh death, where is thy sting? Oh grave, where is thy victory?" and shortly after fell asleep in Jesus, leaving bereaved parents, brothers and sisters, to mourn her departure, but not as those mourn who are without hope.

In Frankfort, on the 8th ult., Lucinda, infant daughter of Conrad and Catharine Widric, aged five months, and twenty-two days. The funeral was attended on the following Sunday, in Schuyler, and the consolations of the Gospel, tendered by the writer, to the bereaved parents, their friends and neighbors of different denominations, who assembled to testify their respect to the mourners, and to hear the testimony of divine truth for the "hope we have" for the salvation of all mankind.

J. B., jr.

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